THE WESTERN LUMINARY.

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TERMS OF THE
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The Western Luminary is published every Wednesday, at TWO DOLLARS per annum, in specie, if paid within the first six months—TWO DOLLARS AND FIFTY CENTS, if paid within the last six months—or THREE DOLLARS, if not paid within the year. Persons procuring subscribers, and becoming responsible for them, will be allowed ten per cent on all monies collected, together with one copy gratis to those who procure ten subscribers.

All subscribers who do not give orders to discontinue their papers, before the expiration of the year, considered engaged for the next year. No subscriber at liberty to discontinue until all arrearages are paid.

*** All Letters and communications must be post paid.

SUICIDE.

The late mails have brought intelligence of several suicides, that last—that hopeless sin! In nearly every instance of this dreadful act, the courtesy, or mistaken tenderness or feeling of jurors, has induced a verdict of insanity, notwithstanding the absence of all proof. How this may be reconciled, with a conscientious discharge of duty, we know not, but it is obvious that the effects must be any thing but salutary. We would not advocate the rigorous exaction of the law on the defunct, in regard to interment; but we solemnly protest against any thing that tends to strip the deed of self murder of any revolting feature. No reason exists for doubt that many who have rushed uncalled into the presence of their Maker, were perfectly sane at the moment of their perpetrating the foul crime. And who may deny that they possibly trusted to the lenity of the inquest to shield their memories from merited obloquy—No—let men dare be honest in the discharge of this, as well as every other duty, and fearlessly render a righteous verdict, and we doubt not such being the case, the God-defying suicide would become a prodigy in this land, were public opinion in full force. Let then the man of disappointment and sorrow, whose temporal hopes are blasted, whose sun of prosperity has passed into thick clouds, repair to the only Physician of the mind, who, if he restore not the earthly dross he has taken, can do far better, can even fill the soul with riches that never pass away.—In connexion with this subject, our thoughts naturally revert to the unparalled scenes that have lately transpired in Kentucky.

The recent deplorable events that have been witnessed in that State, are replete with instructive warning. Unrestrained passion was the vertex which has swallowed up happiness, reputation and life. The wretched victims stand out to our appalled view as beacons, and may the monition be timely regarded! It appears that the heroine of the dreadful tragedy, Mrs. Beauchamp, has left behind an epitaph, which she intended as exculpatory of her own and her husband's unprincipled revenge. Its substance is, that a just retribution dictated the act of Sharpe's murder, and the arm of "Virtue's avenger" became the executioner. Fathers and mothers, brothers and sisters, who hold female purity in just estimation, are called upon to drop the tear of gratitude upon the grave of the murderer and suicide.

Philadelphian.

VACCINATION.

In an article on this subject, the Quarterly Review makes the following conclusions.

"1st. That vaccination in a vast proportion of cases affords complete security against the contagion of small pox: 2dly. That in a small proportion, varying under different circumstances, but at the highest not to be estimated at more than one in 20, vaccinated persons do not resist the contagion altogether,—but resist it so far as to suffer none of its dangers, having its violence diminished, its length curtailed, and converted into a short, mild, and trifling disease: 3dly. That out of numerous cases in which small pox occurs after cow-pox, the small pox is sometimes undiminished in length and violence, and sometimes even terminates fatally: but that these cases—trifling even if compared with those in which the small pox is abbreviated—when contrasted with the number of vaccinnated who resist the contagion altogether, dwindle down to a number scarcely worth calculation.

"Let those who who would abandon vaccination because it is not infallible, look the consequences of such conduct fairly in the face. Would they omit both inoculation and vaccination, and expose the nation unprotected to the natural small pox, a disease which kills one-fourth of those who catch it, and disfigures the countenances, or ruins the health of a crowd of the survivors?—or would they return to small pox inoculation, which renders the disease mild in those who are inoculated; but, by keeping up constant supplies of the contagion, spreads it continually among the uninoculated, and occasions a greater mortality than if inoculation was neglected?—or, lastly, will they continue vaccination, which affords perfect security from small pox in an immense proportion of instances—when it does not prevent it, deprives it of its danger—and permits a severe or a fatal disease in only a few rare instances?

From the (R. I) Religious Messenger

NEW THEORY OF THE WORLD.

Whilst Capt Symmes, the discoverer of this theory, is in our region, illustrating its principles, and so many notices are given of its peculiarities, it may not be amiss to furnish our readers with some hints respecting it. A few items of this system may be summed up as follows:—

1. That the planets generally, and the earth in particular, instead of being solid masses of matter, are hollow bodies, with vast openings at the poles, of such a gradual formation, that mariners may sail over the rim without being sensible of it, in the same manner as they sail *round* the world, while they *appear* to traverse a level sea.

2. That the polar regions, when fairly gained, instead of being bound up with perpetual ice, are open seas, which Capt. S. attempts to prove from many respectable authorities.

3. That the shell of the earth is a thousand miles thick: the internal as well as external surface is a fit region for vegetation and life, and is actually inhabited by animals and men.

4. That the Indians have gone over the northern verge of the polar aperture, and followed a two year's hunting expedition in pursuit of game; and that the vast quantities of timber which float on the coast of Siberia, come from this inward world.

5. That by this theory, there are four sets of inhabitants, instead of two, who stand with their feet against each other.

6. That many of the phenomena of earthquakes, magnetism, &c. are more easily explained upon the principles of the new theory than those of the old.

Such is a brief outline of the new views of the construction of our globe; and it is due to the author of it to say, that an increasing number of men of talents and information are disposed to listen to his arguments with candor and attention.

It has been well observed, that the impressions of Columbus respecting the new world, were as incredible to the people of that day, as are Capt. Symmes' respecting the new theory; but we are inclined to think that our projector will find greater impediments in the way of demonstrating this theory, than did the American discoverer.

MOST DISTRESSING OCCURRENCE.

An accident, truly distressing in all its circumstances, has recently happened in Lebanon, Ct. A little girl of Mr. Caleb Abel, aged 11 years, was amusing herself on the main wheel of a grist mill, (in which her parents resided,) when her weight caused the wheel to turn, carrying her with it, until brought in contact with the ground, which, not admitting the wheel to pass over the child, stopped it, and an iron fixture, projecting from the wheel, penetrated the little victim's thigh, and held her fast. Her screams alarmed her father, who hasted to the spot, where imagination can best describe his feelings. It was found necessary, in order to excricate the body without further injury to remove a part of the wheel, which occupied about half an hour. The unfortunate sufferer, although literally (as we are told) crushed from the breast downwards, was still sensible, and felt no pain! She threw her arms about her father's neck, while confined as stated, and asked, "am I dead, papa?" The accident took place in the afternoon, and the child died in the evening, apparently without much suffering, as she conversed with her friends to the last. The mother became distructed upon a knowledge of her daughter's situation; and has left her residence from an antipathy arising out of the dreadful recollections which its scenes recall to her mind.

Norwich paper.

In the morning think what thou hast to do; at night, ask thyself what thou hast done.

OUR CHILDREN.

Parents, I exhort you to love your children.—Make them as happy as is consistent with innocence. Remember that the periods of childhood and youth soon pass away; and they ought not to be deprived of any satisfaction which of right belong to them. Let your government be mild and equable. Provoke not your children to anger least they be discouraged. Irritate not their tempers with severity, torture not their hearts with cruelty. The love of power is so natural to man, that even parents are in danger of displaying too much in the management of their children, and of exacting from them too slavish a submission. The wills of children should be regulated, but not broken. Be careful, therefore, whilst you aim to make them modest and obedient, that you do not render them diffident and servile. But in avoiding this extreme, guard at the same time against an excessive indulgence, an error which is equally pernicious. Do not for the sake of gratifying them the present moment, lay up for them many future years of bitter repentance.

Though the minds of children may be innocent, yet they are not, previous to instruction, positively virtuous. They are a soil where every kind of seed will vegetate. Now the air is filled with the seeds of vice; pluck up therefore the weeds of evil as soon as they appear; be constantly employed in cultivating the manners, the understandings, and the hearts of your offspring. Let the hours which are not spent in the school of judicious and enlightened precepters, be passed under your own eye. Let not your children be educated in the street, where they will be in constant danger of learning impure and profane language, and of being rude, mischievous and quarrelsome. *Bost. Gaz.*

INTEGRITY AND MODESTY REWARDED.

A certain Cardinal, by the multitude of his generous actions, gave occasion for the world to call him the patron of the poor. This excellent man had a constant custom, once a week, to give public audience to all indigent people, in the hall of his palace, and to relieve every one, according to their various necessities, and the dictates of his own benevolence. One day, a poor widow, encouraged by the fame of his bounty, came into the hall of this cardinal, with her only daughter, a beautiful maid about fifteen years of age When her turn came to be heard, among a crowd of petitioners, the cardinal observing the marks of an extraordinary modesty in her face and carriage, as also in her daughter, encouraged her to tell her wants freely Upon which, her eyes filling with tears, she thus addressed herself to him: "My lord, I owe for the rent of my house five crowns, and such is my misfortune, that I have no way left to pay it, and my landlord threatens to turn us out What I beg of you is, that you would be pleased to interpose on our behalf, and obtain for us a little time, till by honest industry, we can procure the money for him." The cardinal, moved with compassion for the poor woman's distress, bid her be of good courage; then he immediately wrote a note, and giving it into the woman's hand, "Go," said he, "to my steward, and he shall deliver thee five crowns to pay thy rent" The widow, overjoyed, and returning the cardinal a thousand thanks, went directly to the steward, and gave him the order When he had read it, he counted out fifty crowns; she, astonished at the circumstance, and not knowing what the cardinal had written, refused to take above five crowns, saying, she mentioned no more, and she was sure it was some mistake. On the other hand, the steward insisted on his master's order, not daring to call it in question. But all the arguments he could use, were insufficient to prevail on her to take any more than the five crowns. Wherefore to end the controversy, he offered to go back with her to the cardinal, and refer it to him.—When they came before that benevolent prince, and he was fully informed of the business, "It is true," said he, "I mistook, in writing fifty crowns, give me the paper and I will rectify it." Upon which he wrote again, saying to the woman, "so much modesty and virtue deserves a recompense; here I have ordered you five hundred crowns; what can you spare of it, lay up as a portion to give with your daughter in marriage."

From the American Tract Magazine.

AMERICAN TRACT SOCIETY.

We know not how adequately to express, say the Editors of the American Tract Magazine, the gratitude which the active friends of this Society are bound to render to God, for the rich blessing with which he has, during a few months now past, so richly crowned their endeavours. In one respect, indeed, the Committee have been much embarrassed—the call for Tracts has exceeded all their ability to answer it Edition after edition has been called for and put in circulation: and though the Committee have within a few weeks greatly increased the amount of their printing, and *have issued since May 1, about 500,000, being more than half the number issued in the whole of the last year;* many tracts are still out of print, and the Depository is but very partially supplied. The Committee are resolved to continue their exertions to supply the Depository, until they find themselves actually compelled to cease for want of funds. Their treasury is now exhausted: they rely upon the liberality of the people of God for the means of persevering in their work. A few weeks since, aware of the very large expenses which would be requisite, the Committee saw no way in which they could be sustained. But a kind Providence has, until the present time, given them, every week and every day, so much as was necessary; and taught the obligation and the safety of trusting in Him for every needed aid. The total receipts of the Society, since May 1, have exceeded $6 000; and the expenditures have been, within a very small sum, the same. The receipts for the whole of the last year were $10,158, the expenditure $10,130.

But not only has the Lord raised up friends to contribute to the funds of the Society, and to circulate its publications, but he seems, in a wonderful manner, to be giving it favour in the eyes of his children. We can truly say, that, since the organization of the Society, we have not, from any avowed friend of vital, evangelical religion, who had read the Society's publications, heard an expression of dissatisfaction with their religious character. We were aware of the fidelity with which the Publishing Committee have performed the labours of their responsible office; we knew it had not been without much and fervent supplication for the Divine blessing—we believed the blessing would be granted—but thus far our expectations have been more than realized. Where the effusions of the Spirit of God have been enjoyed, there, in a special manner, have the publications of the Society been sought, and read and blessed.

REMARKS ON IRREVERENT SINGING.

BY PRESIDENT EDWARDS.

One thing more which I would take notice of before I conclude this part, is the mismanagement that has been in some places of the duty of singing praises to God. I believe it to have been one fruit of the extraordinary degrees of the sweet and joyful influences of the Spirit of God that have been lately given, that there has appeared such a disposition to abound in that duty, and frequently to fall in on this divine exercise; not only in appointed solemn meetings, but when Christians occasionally meet together at each other's houses. But the mismanagement I have respect to, is the getting into a way of performing it without almost any appearance of that reverence and solemnity with which all visible, open acts of divine worship ought to be attended; it may be two or three in a room singing hymns of praise to God, others that are present talking at the same time, others about their work, with little more appearance of regard to what is doing, than if some were only singing a common song, for their amusement and diversion. There is danger if such things are continued, of its coming to that by degrees, that a mere nothing be made of this duty, to the great violation of the third commandment. Let Christians abound as much as they will in this holy, heavenly exercise, in God's house and in their own houses; but when it is performed, let it be performed as a holy act, wherein they have immediately and visibly to do with God When any open, social act of devotion, or solemn worship of God, is performed, God should be reverenced as visibly present, by those assembled. As we would not have the ark of God depart from us, nor provoke God to make a breach upon us, we should take heed that we handle the ark with reverence.

THE WIDOW'S MITE.

About a year ago, "a certain poor widow" called on an officer of the Methodist Female Missionary Society in Boston, and begged the privilege of giving *seventy six cents* for the use of the missions among the Indians. This sum, she said, was the avails of some berries she had gathered and sold in the market, and she thanked the Lord most heartily that he had thus enabled her to cast a mite into his treasury. And she fervently prayed that it might be instrumental in carrying the knowledge of a Saviour's love to some poor wanderer of the wilderness. When this anecdote was related to us, we had just been reading an account of a splendid missionary meeting, where the rich had "of their abundance cast in unto the offerings of God," and the words of our Saviour came forcibly to mind—"Of a truth I say unto you, that this poor widow hath cast in more than than they all." "For man looketh on the outward appearance but the Lord looketh on the heart."

The circumstance made a strong impression on the mind; and in the evening, when deep sleep had fallen upon us, and the imagination was left to wander at its will, we beheld, in the cabin of a poor Indian, in the deep recesses of the forest, a Mis-

sionary of the cross, whose excessive labours and great privations had brought on a raging fever. There he lay on the cold damp ground, with no friend to pillow his aching head —no medicine to allay the burning fever. It was then that he felt the consolations of that religion which he had so faithfully preached to others. The poor Indians gathered around him, and besought the Great Spirit to spare the life of the white man. O how did his bowels yearn within him—how did he long to requite their kindness by preaching to them the unsearchable riches of Christ. At this critical moment we saw the efficacy of the widow's mite. It found its way to the dying missionary in the shape of a healing cordial. His soul revived within him, and "immediately the fever left him," And he went forth declaring a risen Saviour to the untutured sons of the forest. And we beheld "the wilderness and solitary places made glad for him," and the desert did "rejoice and blosom as the rose." Then we heard a voice from heaven, saying to the poor widow, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—for I was sick and ye visited me."

Zion's Herald.

REVIVAL IN JAMAICA L. I.

It is time that we furnished our distant readers with some account of the glorious work, which the Lord has been accomplishing for this portion of his Zion; those, living within the circle of its influence, require not that we should record any thing in our columns, in order that it may be more indelibly impressed upon their memories, for such have seen it for themselves, and most have *felt* in some degree its power; and any description which we can give of it, we are aware, will fall far short of conveying an idea as correct as is fixed in the minds of those who have been so highly favoured as to witness its commencement and progress.

The unpleasant state of affairs, in the Presbyterian Congregation, arising from causes which it is not our province to trace, but which we feel are, and ought to be buried in oblivion, filled the greater part of the Christian portion of this community with dark forebodings and fearful apprehensions as to its termination. As is the case in most churches, where difficulties of this character creep in, here we had 'debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults,'—meetings were few in number and thinly attended. The usual number at the weekly prayer-meeting varied from eight to twenty or twenty-five, though the last mentioned number was considered as a very large meeting; two parties were formed, and no marks of friendship existed between them; such in some measure was our languishing situation, when God in his kind providence directed the footsteps of his highly favoured servant, the Rev. Asahel Nettleton, towards us. We must now be allowed to mention the methods taken by Mr. N to unite us again—they being altogether different from the methods which were pursued by those who preceded him; they very properly descanted upon *charity, brotherly love, the fruits of the Spirit*, &c. &c. but Mr. N. immediately began to turn the eyes of each individual within, and with the assistance of the Holy Spirit, convinced us there was work enought at home in our own breasts—*an immortal soul in jeopardy*. Mr. N preached his first sermon on the 28th of February. After a short time the meetings began to increase, not only in interest, but the people flocked together in crowds; it was a novel sight to us; and now the drooping hearts of God's dear children began to revive. Sinners here and there began to wear the countenance of deep concern; as the Spirit brought eternal realities to light, and made them bear upon the conscience; guilt made the knees smite together, and the tongue to cry out, 'What must I do to be saved?' By and by, one, and another, began to rejoice in Jesus, and give good evidence that they had "passed from death unto life;" and what surprised as much, was that the rejoicing and the happiness of these should deepen the concern and increase the sadness of those who were slightly distressed. The number of the joyful ones gradually increased, without any noise or undue exuberance of feeling. About 120 consider themselves as the happy subjects of the revival, and blessed be God, we can yet say,

"The little cloud increases still,
"The heav'ns are big with rain"

It is not confined to the Presbyterian congregation alone; the other churches experience its refreshing influence.

The moral aspect of our society is changed, and a happier one, we think, can hardly be found in 'this vale of tears;' those who witness it can scarcely believe it possible, that we should have been so very lately in a turmoiled state! Who could have calculated upon such a change! 'This is the Lord's doing and it is marvellous in our eyes.' Friendship now flows from heart to heart, and enmity is lost—hatred is exchanged for love—frowns for smiles—sullen sadness for cheerfulness and joy—and what is more than all, stupidity and coldness in religion for earnestness and zeal; and many may truly say, we have 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' If such be the fruits of revivals, and such their blessed effects, what man is there, possessing the heart of man, or one spark of fellow feeling, who will not pray that they may be multiplied.

L. I. Farmer.

BAPTIST EDUCATION SOCIETY OF NEW-YORK.

From the ninth report of this Society, read at their late annual meeting in Hamilton, Madison county, it appears the whole number of scholars, now in the Seminary at that place is 42, 30 of whom are more or less aided by the funds. Seven of the whole number are Indians from the Carey station, whose expenses are assisted by the Baptist Board of Foreign Missions, in connexion with appropriations from the general government.

A class of sixteen students have just completed their course of studies, and are about to enter the field of public labour. The whole number who have completed their education and gone out from the Seminary since its establishment, is 58. A stone building is in a state of forwardness; it is to be 100 feet long and sixty wide, four stories high, containing thirty-six rooms for study and nearly as many for lodging, together with a large Chapel, a room for a Philosophical Apparatus, and large convenient rooms for recitations. Another stone building is to be erected, for a boarding house, 48 feet long and 34 wide, two stories high from the foundation, making a cellar of one half of the basement story, and a kitchen of the other; the upper story to contain a large dining hall, and other convenient rooms for a family: the whole to be done the present year, for $950 The society also own a farm of 123 acres, lying near the Seminary, valuad at $4,000.

PRESENT STATE OF THE ROCK AT MERIBAH

"After two hours' journeying, says Carne, we came to the celebrated rock Meribah. It still bears striking evidence of the miracle about it, and is quite by itself, in the midst of a narrow valley, which is here about 200 yards broad. There are four or five openings, one above the other, on the face of the rock, each of them about a foot and a half long. What is remarkable, they run along the breadth of the rocks, and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water.—The Arabs still reverence this rock, and stuff shrubs into the holes, that when any of their camels are sick, they may eat of it, and recover. Two of the holes at this time were filled with seed for this purpose, and they believe it to be endowed with a peculiar virtue. The rock is of a very beautiful granite, is about five yards long, five in height, and four yards wide. This narrow valley soon opened into a plain, capable of containing a large number of people, where they probably stood, as well as around the rock, and in the valley, to receive the water that poured down around them."

A WORD TO THE SLOTHFUL.

By John Bunyan.

He that is slothful does his work by halves; and so it is with him that is slothful for heaven; he may almost, but he shall never altogether, obtain deliverance from hell; he may almost, but he shall never, without he mend, be altogether a saint.

Much of your lives is past; and *will ye be slothful?*

Your souls are worth a thousand worlds; and *will ye be slothful?*

The day of death and judgment is at the door; and *will ye be slothful?*

The curse of God hangs over your heads; and *will ye be slothful?*

Was Christ slothful in the work of your redemption?

Are his faithful ministers slothful in tendering this unto you? Are you not slothful in hearing them?

And lastly, if all this will not move, I tell you, God will not be slothful or negligent to condemn you.

WILLIAM PENN.

A man is now living in Buck's Co. Penn by the name of Preston, whose grandmother died in the year 1774, and who had seen William Penn when he first landed at or near where Philadelphia now stands. He stated that his grandfather informed him that when the ship in which Gov. Penn sailed, came up to the Neshameny, he was met by the Indians—and that the mast struck the trees of Levede's hill, the present Navy Yard. She says that the white people had prepared the best entertainment they could, for the Governor and family. The Indians had done the same. William Penn walked with the Indians, sat down with them on the ground, and ate with them *roasted acoras* and *hominy*; this pleased them so that they began to show how they could *hop & jump*, but that Penn stepped up and *beat them all*. Such wise complaisance won and secured their friendship and affection for him during his life.

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, AUGUST 30, 1826.

TO OUR PATRONS.

In addition to the general Agency heretofore appointed for the *Western Luminary*, the Revd. Mr. HAMILTON of the Louisville Presbytery, is authorised to act both as a special and general Agent, in the procuring of subscriptions to the paper, and in the collection of old accounts. It is hoped that subscribers in arrears for the 1st and 2d years will endeavour to settle their accounts without longer delay; and payments in advance for the present year, will also be thankfully received. Our patrons and friends will please to remember that the only support of the paper is the subscription money. We have no advertising profits, the principal support of the political papers of the day; consequently, we require a very large subscription list, with punctual payments, to meet our necessary expenses.

The Editor takes this opportunity of tendering his grateful acknowledgements to his numerous friends, who have not only promptly paid their own subscriptions, but have also exerted an influence in procuring new subscribers. Those who are in arrears are also assured, that we have no disposition to reproach them; believing, as we do, that in many, if not most cases, they would have paid, but for the inconvenience of forwarding so small a sum to Lexington. Subscribers who live within the bounds of the Synod of Kentucky, will have an opportunity of forwarding their subscriptions by the members of Synod who are to assemble at Danville in the early part of October. It is hoped that distant subscribers will not neglect this favourable mean of conveyance. The Editor expects to be in Danville during a part of the session of Synod.

THE NATIONAL PREACHER.

We have been favoured, by a friend with a copy of the 2d No of this valuable work, published in the City of New-York, by the Revd. AUSTIN DICKINSON. For the conditions of the work see notice on the last page of this paper. Subscriptions will be received at the office of the Western Luminary. The 2d No. contains a Sermon by the Rev. THOMAS H. SKINNER, of Philadelphia, on *The Utility of Prayer*; from which we make the following extract:

UTILITY OF PRAYER.

If a thing proves its excellence by its own good tendency on what it directly exerts itself upon, it proves it still more by resisting and overcoming what has a contrary tendency—a tendency to counteract and neutralize the good it aims to accomplish. If a man show me friendship by coming to me with favours and benefits, he shows it further by defeating the designs of certain enemies who intend to rob me of them, as soon as I get them into my possession.

Now there are many things in this world always acting upon the soul with a most debasing and ruinous tendency; and there are no means of overcoming this tendency so efficacious as prayer.

To speak first generally;—there is an influence in worldly things so hostile to the things of the Spirit of God, as sometimes to make these latter things appear like empty shadows, or cunningly devised fables: and the mysteries of the everlasting gospel are as the superstitious stories which frighten credulous children; and judgment and eternity, heaven and hell, are words, by which crazed or criminal imaginations have expressed their fictions of happiness and horror. It needs no demonstration, that this is an influence utterly *subversive of all religion and virtue*—adapted to brutalize man's rational nature; and, of course, if there be a future state in fact, to involve him in all its untold terrors and torments. Nor need I stay long to show, to what vast extent this baleful influence hath full and domineering ascendency over infatuated mankind; how, though there be but few professed skeptics and scorners, there are but a few whose lives do not preach skepticism from beginning to end;—which practical skepticism is, to all terrible intents, as bad as any other. Now to overcome this influence, there is no other way than to have the soul brought under a strong impression and bearing from spiritual things. By the very laws of mind, one impression or frame of spirit cannot be permanently displaced but by the introduction of another; and that other never can be generated, but in the presence of its appropriate object. Of necessity, therefore, must the things of this world sway and debase the human mind, so long as the things of the invisible world do not exert themselves upon it. You must be exposed to the action of unseen things, or remain in unworthy bondage to things which are seen. You must be in such circumstances, that the spiritual glories of God and Christ, and the promises and threatenings of scripture, may pour their peculiar influence on your heart, or else you must remain the slave of mammon, and sordid drudge of the flesh.

Now it is almost unnecessary to remark, that there are no circumstances in which these objects are so nearly approached and so deeply felt, as when the soul solemnly betakes herself to the exercises of prayer. I grant that reading, and hearing, and conversing about divine things, rightly managed, may make profitable impressions, and should by no means be omitted. But there are thousands that read, and hear, and converse, and though some feeling may be generated, it passes over their minds as the little circles, produced by the falling pebble, pass over the surface of the smooth water. If those persons could be persuaded to try the influence of true and fervent prayer, they would find it more availing. Retired from the world, shut up alone with Him who dwelleth in secret, kneeling in His awful presence, fixing the heart for communicating and receiving, speaking to Him, and not of Him merely;— Oh, this brings the unseen world into view, and casts earth into shade and emptiness; this takes importance and reality off from temporal things, and puts those qualities on eternal and spiritual things; this places the soul on the verge of eternity, and subjects her to the beams, and breezes, and *blessed visions of heaven.* Here there is hope of her losing her skepticism and worldliness. In these circumstances, this world hath little power; and it were not surprising, if he who habituates himself to an exercise like this, should soon have his conversation more in heaven than on earth, and his walk more with God than with men.

But it may show yet more forcibly the counteracting power of prayer, to consider its operation in some particular instances of its resistance to the world.

The world then, we all know, tends to make the sons and daughters of men light-minded; and Levity is no ornament of man's rational being; nor is it at all suited to our condition in a region full of dangers, and lamentations, and arrows of death; neither is it compatible with our present or our eternal well-being. But how can levity stand before prayer? Books and sermons may be unable to contend with it. You may tell me of those, who let no day pass without running through a chapter, and no sabbath pass without a visit to the house of God, and yet have just as much of this world's vanity in their hearts, and gaiety in their looks, and giddiness in their lives, as other people. Further, I have heard professors gravely reason in defence of worldly levities, and reason themselves into a persuasion that they are, to say the least, innocent; and with this persuasion, they have freely gone into them, and led their unthinking offspring along with them in the wildering path. But what if these persons would but seek in prayer to know the way of duty? —what if they would try, whether they could keep the spirit of levity at the throne of grace?—or get leave of Him, who sitteth thereon, to be guided by that spirit?—What if they would go to our Father who is in secret, and ask His blessing upon these intended indulgencies?—or what if, after leaving their gay companions and diversions, they would go and tell Him of the way in which their time and faculties had been employed, to see whether it would be sanctioned by the uplifted light of His countenance! How could levity endure such experiment? How manifestly must a man of true prayer be a man of pure and permanent sobriety; serene and settled, and cheerful without lightness.

Again, the world often fills the bosoms of men with avarice and ambition; under the former of which they make haste to be rich, and under the latter to be great; under either, or both, to be undone—since the love of money is a root of all evil; and since they have no heart to believe the gospel, who receive honour one of another.

Would you then regard that as a useless thing, which has a tendency to eradicate these base passions from the hearts of men? But if men would give themselves to prayer, they would soon cease to be the slaves of these passions. Prayer would quickly dethrone and banish these guilty usurpers of dominion over the immortal minds of men. If men would acknowledge God in all their ways, God himself would be their ruler and guide; and his Holy Spirit would hold the throne of their hearts. If, before they undertake their plans and enterprises, they would submit them, with the calmness and seriousness of pure devotion, for the approbation of him, on whom they depend for success, how many of them would they relinquish, and with what moderation would they prosecute the rest! Seest thou a man hurrying, and scrambling, and scuffling for the pelf or the praise of this world? Assuredly thou seest a prayerless soul; professor or not, he is a prayerless soul:—one who, if he deals at all with God in prayer, deals with him only so far as to mock and insult him! A praying man knows too much concerning the true riches, and the honour which cometh from God, to discover such miserable infatuation for the things of an hour. To such a man it matters little, whe-

ther he rank with this world's rich or poor, its mighty or its mean. Riches cannot exalt, nor poverty depress him; honours cannot elate him, nor reproaches break his heart. He dwelleth in the secret place of the Most High, abiding under the shadow of the Almighty—afraid neither for the terror by night, nor for the arrow that flieth by day.

For the Western Luminary.

Mr. Editor,

The present system of manners and customs, deaden some of the finest feelings of the heart, and counteract the laws of nature. And why? Because the present system renders the possession of riches, in the opinion of the majority, more honourable, than the possession of virtue. Man has become a depraved, artificial animal, who pursues pre-eminence in society, by counteracting nature, as well as by violating justice. That this is a fact, will be evident, on considering the present state of conjugal union, among those, who place the chief good of man in his riches, splendour, title, power, and courtly distinction. Love is every day sacrificed, by both sexes, on the altar of pride. The finest sensibilities of the heart, are not suffered to influence in the choice of a companion for life, lest the family should be degraded. An alliance (if any be made) must be made, which will aggrandize the family, which will add riches to our pride, and brilliancy to our appearance. Mark the consequences. In no rank of society is conjugal happiness more rarely found, than among those who have imbibed most copiously, the aristocratical principles of selfish pride.—The present age abounds with public and notorious instances of infelicity of this sort, in the brightest ranks of society. Surely that pride which leads to the violation of the first law of nature, and produces misery of the severest kind, ought to be disgraced and reprobated by all who have hearts sufficiently tender to sympathize with the sufferings of their fellow creatures. Love and the natural affections, are the sweet ingredients which Providence has thrown into the cup of life, to sweeten the bitter beverage: and that society, which divests man of his nature, which renders him a factitious creature, which hardens his heart with selfishness, and swells him with the morbid tumours of vanity, deserves execration. Something may be said in excuse for the more amiable part of the species, when they discard love from their bosoms to indulge pride. Their haughty fathers and mothers too often inculcate the lesson, and teach them to think nothing really beautiful or lovely, which is not marked by fashion, or varnished by titles and riches. The men in general set the example; they seek not a heart that beats in unison with their own, but a connection which will increase their fortune, and aggrandize their situation. A marriage of love is considered as a folly & a misfortune, unless it advances the man in riches. The women learn to retaliate, by giving their hands without their hearts; but they gratify pride at the expense of happiness.

Wealth, is good in its place, but when we exchange happiness for it, "we pay too dear for the whistle."

APOLLO.

CHICKASAW MISSION.

Extract of a letter from the Revd. Wm. C. Blair, to the editor of the Western Luminary, dated

Memphis, *Tennessee*, *Aug.* 7. 1826.

Dear Sir,

My Agent at this place received last spring, two boxes containing articles for the use of the Chickasaw Mission. One of the boxes was made up by the Congregations of Old and New Concord, Nicholas county, Ky. and valued at $56 73 3-4. The other contained no letter or list from which we could ascertain with certainty whence it came: but we are led to believe that it came from the adjoining part of Bourbon County. The brethren at Monroe decided that the boxes should be appropriated to the use of the School at Martyn. This school is now about to go into operation, and will immediately enjoy the advantages afforded by the kindness of our Kentucky friends; the articles contributed being of the most useful kind.—The donors have our warmest thanks. We trust that in due season they will reap a reward.

WM. C. BLAIR.

ENCOURAGING PROSPECTS IN WASHINGTON CITY.

Within a few weeks there has been, in some parts of this City, considerable religious excitement. It is principally confined to the first and second Presbyterian Societies; but will, we fondly hope, extend to other societies and congregations. Many Christians are warmly engaged in the work, and the result of their pious efforts has been peculiarly gratifying. A friend has just assured us that about thirty give satisfactory evidence of a thorough change of heart. May they evince it by a thorough change of life.

Columbian Star.

NEWS FROM BURMAH.

We are happy to inform our readers that Captain Sheed of the ship Asia, just arrived at Philadelphia, in 115 days from Madras, brings intelligence that a treaty of peace was signed between the Burmese and the British, on the 24th of February, at Yandaloo, 42 miles below Ava. The English prisoners were all restored, and 25 lacs of rupees laid down; 25 more were to be paid in 100 days, and 50 in twelve months. The provinces, Arracan, Martaban, Yai, Marque, and Tavoy, were to be retained by the English. The commissioner on the part of the Burmese, was Mr. Price, the American Missionary. It will afford great joy to all the friends of Missions, and especially to the supporters of those in Burmah, to learn from the same source, that Mr. and Mrs. Judson are in good health, and diligently prosecuting their darling and truly noble object, at Ava, under very encouraging prospects of success. Mr. and Mrs. Hough have also arrived at Rangoon, where the mission was first established, and are already actively engaged in directing those benighted and perishing heathen, out of nature's darkness into the marvellous light and liberty of the Gospel. Until the restoration of peace, these latter spent their time at Bengal, in the study of the language, customs and manners of the Burmans. A great portion of the same time, Mr. Judson was imprisoned at Ava. But peace is restored, and the servants of the Lord are permitted "to go out and teach the people, while none shall hurt or make them afraid." How strikingly ought these things to remind them and us, of the answer of our Lord to Pilate. "Thou couldst have *no* power *at all* against me, except it were given thee from heaven." How ought it also to strengthen the hands and encourage the hearts of all who are any where or in any manner engaged "about their Heavenly Father's business!" Let such take courage from providences like these, and know assuredly that the only thing they need fear, is a departure from the path of duty; while the "casting of their bread upon the waters," however improbably at the time, shall insure its return "after many days."

Should the peace continue, the valley of Ava and Pegu may ere long become as the Society and Sandwich Islands, and the province of Rangoon like to its neighbouring Ceylon.

The venerable bishop of Calcutta, who lately visited all the different portions of his extensive diocese, and made a very encouraging report of the state of religion within its bounds, and the promises of success to missionary labours, died at Trickinopolly, near Madras, on the 4th of April last.—*Richmond Fam. Visitor.*

Commodore Porter has accepted the command of the naval forces of Mexico. His pay and emoluments are said to be equal to $24,000 per annum.

The Theological Seminary of the Lutheran Church, will be organized at Gettysburg, Adams co. Pa. on Tuesday the 5th of September next, on which day, at ten o'clock in the morning, the installation of the first professor will take place.

It has been estimated that about 50 persons were killed in the United States by the careless firing of cannon, on the last 4th of July.

Ransin, who was indicted for the murder of Blake, we are informed has been pronounced guilty, by a jury of Bourbon county.

Thomas Bradley was executed on Friday last, in Frankfort, for the murder of a fellow convict in the Penitentiary.

Paris, Ky. Aug. 26.

CHARLES, who made his escape from jail, on the 17th inst. was taken in Scott county, on Wednesday last, by a young man with whom he had a most prodigious scuffle, and he bit the young man, it is said, in 19 places.

The jury selected for the trial of Charles had heard all the evidence in the case, before his escape, and on Monday gave in their verdict of GUILTY. It remains now for the Judge to pronounce sentence, and the day of doom comes next. Let the disturbers of the peace take warning from the fate of this unhappy wretch.

MENTAL INDEPENDENCE.

On the 4th of July, Mr. Robert Owen promulgated at his settlement of New Harmony, In. what he calls a Declaration of Mental Independence. In this strange composition, he in fact, inculcates that there is no God, and that religion of course is unnecessary, marriage is also denounced, and in short, every thing has gone wrong till the present time, when he, the said Mr. Robert Owen, has arisen, the discoverer of the important fact and the rectifier of the general error. He says:

"*Superstition* forced man to believe, or *say he believed*, that a Being existed who possessed all power, wisdom and goodness—that he could do and that he did every thing,—yet that evil and misery superabound; and that this being, who makes and does all things, is not the direct or indirect author of evil or misery. Such is the foundation on which all the mysteries and ravings of superstition are erected in all parts of the world."

Here then we have the language of an *Atheist*—a being, whose monstrous audacity and foolish inconsistency are necessarily such, that men have hesitated to believe in its existence. It is no longer problematical; he stands forth unblushingly avowed, to the derision of common sense and the pity of every humane heart. Did the subject admit of levity, the vanity of Mr. Owen were a fair object—take the following specimen:

"I have calmly and deliberately determined, upon this eventful and auspicious occasion, to break asunder the remaining mental bonds, which for so many ages have grievously afflicted our nature, and by so doing *to give for ever full freedom to the human mind*" * * * "The truth has passed from me, beyond the possibility of recall; it has been already received into your minds; speedily it will be heard throughout America, and thence it will be North and South, and East and West, as far as language is known, and almost as fast as it shall be conveyed, *human nature* will recognize and receive it."

Indeed, a Daniel come to judgment!—the Deliverer of the West—the Emancipator of the world! Truly, master Owen, we of "America" ought specially to feel our obligations for your condescending instruction Seriously, however, all this is not quite so new as the system-monger appears to believe The brief declaration of the old serpent to Eve, "Thou shalt not surely die," contains the substance of Mr Owen's doctrines. And when the enemy of souls shall succeed in crumbling to its foundations the fabric reared on the rock Christ, then—and not till then, shall these doctrines be "recognized and received" by the world. *Philadelphian.*

The following paragraph contains his sentiments upon what he calls "This formidable Trinity, compounded of Ignorance, Superstition and Hypocrisy—the only Demon or Devil that ever has, or likely ever will, torment the human race."

"Upon an experience, then, of nearly forty years, which, owing to a very peculiar combination of circumstances has been more varied, extended and singular, than perhaps has ever fallen to the lot of any one man, and, during which period, my mind was continually occupied in tracing the cause of each human misery that came before me to its true origin;—I now declare to you and to the world, that Man, up to this hour, has been, in all parts of the earth, a slave to a Trinity of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole race.

"I refer to private, or individual Property—absurd and irrational Systems of Religion—and Marriage, founded on individual property, combined with some one of these irrational systems of religion."

On the matrimonial connection he thus speaks:

"Among the truly intelligent, marriage will be respected only when it shall be formed between those who are equal in wealth, education and condition; who are well acquainted with each other's habits, minds, and feelings, before they enter upon the engagement; and who know also, that by their nature the continuance of affection does not depend upon the will of either, but that it will diminish or increase according as they produce pleasurable or disagreeable sensations in each other.

* * * * *

"It should be as reputable, and equally authorized by law, to dissolve marriage when the esteem and affection cannot be retained for each other, and when the union promises to produce more misery than happiness, as to form the marriage in the first instance."

Is it not strange that mankind should have remained nearly six thousand years enchained in "ignorance, fanaticism and delusion," without any discovery having been made by which they could be released from such an oppression, until Robert Owen made his appearance? Was there ever such an instance of superlative egotism and absurdity exhibited to the senses of rational creatures? But Mr. Owen has not the claim of originality. The reign of philosophy and reason in France, the *illuminati*, which ushered in the glorious era of—blood, massacre and misrule, were the prototype of this new system of *philosophy and reason* by which the absurdities of our race are pretended to be lopped off at a blow—in Indiana Let this system gather strength, and the human passions, which nothing has ever been able to subdue but divine grace reigning in the heart, will soon develope themselves! Kindred societies, and the members of the individual system, will not be exempt from their injustice and oppression; when societies are organized, *might* will overcome *right*, until a collission is produced which may convulse the nation, by a conflict for superiority We think it possible that the arrival of Mr. Owen into these United States, may yet be an epocha the most calamitous that has ever befallen our country. This, however, will depend on the degree of weakness, credulity and depravity—the absence of dignity and virtue, which may pervade the extended population of our country, for all depends on this. *Religious Messenger.*

A TRIVIAL INCIDENT.

From the life of Rev. Thomas Scott.

"One circumstance, very trivial in itself, was so important in its consequences, that I am not willing to pass it over. At the sheep-shearing which followed my disgraceful return from Alford, in 1782, a small ewe-lamb, marked with a black spot on the side, in rather a peculiar manner, attracted my notice: and my father, being probably in high good humour on the occasion, gave it me; and, though kept among his sheep, it was branded as mine. Though I was always nearly moneyless, and never possessed a guinea in my life, till I was above twenty years old, I never yielded to the temptation of selling any of the lambs which this ewe brought me; so that by careful management, I possessed sixty-eight sheep, besides lambs, when I attempted to obtain orders. These, after many objections, my father purchased for sixty eight pounds sterling, and this constituted the whole of my fortune. I had not a friend in the world who offered to advance me five pounds in my exigency, and I verily believe, that if the success or failure of my application had depended upon it, no one would have been able and willing to advance money sufficient for my expenses. But with this sixty-eight pounds, I bought needful books; boarded myself sometime at Boston; procured suitable clothes; paid all travelling expenses, and those attending my ordination; and entered on my curacies possessed of twenty guineas. On such trivial incidents do the most important events depend; without this lamb, and the sheep which in this way I acquired, as far as I can see, my whole plan of entering into holy orders must have failed."

NATIONAL SOCIETIES.

We have many civil and literary institutions which distinguish our nation, but our *religious and benevolent societies* are the glory of the land. We reflect on the former with delight and gratitude; but we look to the latter, as the redeeming principle, which is to save this great Republic from the fate of those that have gone before us. All the political sagacity of enlightened statesmen, and the scientific knowledge of learned philosophers, will not remove the local prejudices, and harmonize the opposing interests, of increasing millions spread over an extensive country. Nor will they check the restless ambition of aspiring demagogues, which has ever proved the ruin of Republics. There must be something more than human wisdom to save our country from predicted ruin—the threatening storm already gathering blackness in the political horizon.

Virtue only will save us. On this our country may build her hopes, and rest secure. While virtue forms the basis of her institutions, she may look forward to prosperity and increased greatness; but remove this, and her boasted laurels of fame will fall—her future hopes be blasted, and her name be recorded with the nations that are no more.

Viewed in this light, her *National Societies*, designed to promote the general diffusion of virtue, rise in importance, and claim the attention of the patriot and the Christian. Like her majestic rivers, they fertilize her moral wastes; and like her lofty mountains, bid defiance to the ruthless hand of time. They are a stronger bond of union than any other Our beloved and revered Constitution, that stands forth the unrivalled monument of human wisdom, does not bind together the inhabitants of this extended country, like her benevolent institutions. There are millions, who never read the former; there are but few, who have not felt the influence of the latter. The one will bind men together, while it is for their interest; the other, through life, and for ever. Kindred souls, actuated by the principles of virtue, are united in a bond, that death itself cannot sunder. We will hail, then, every society, calculated to unite our fellow citizens on this firm basis, as a harbinger of good to America.

The number of our national societies is *eight*. They vary in their particular objects; but, in general, aim at the good of our country, and the happiness of man. Each has a definite place, as the seat of its operations; but they are all strictly national in their character, and designed to have an influence on the whole Union. *Two* of them are located in *Boston*, *four* in *New York*, *one* in *Philadelphia*, and *one in Washington*. Those in Boston are, the American Board of Commissioners for Foreign Missions, and the American Education Society. Those in New-York are, the American Bible Society, American Home Missionary Society, American Tract Society, and American Jews' Society. That in Philadelphia is, the American Sunday School Union. That in Washington is, the American Colonization Society. These are all managed by officers, selected from different parts of the country, who render them worthy of the confidence and support of every citizen. They aim at some national good, and will find a friend in every friend of his country.

Such Societies are worthy of their name—*American*. They are worthy of the present enlightened age; and of those pious men who formed them. They take our children from the nursery, and train them up for usefulness on earth, and happiness in heaven. The Sunday School Union teaches them to read—the Tract Society furnishes them with books—the Education Society qualifies them to preach the Gospel—the Home Missionary Society sends them to the destitute of our own land—the Board of Commissioners for Foreign Missions sends them to the destitute of other lands—and the Bible Society supplies them with the chart of heaven. The Jews' Society proffers the same blessings to the unbelieving sons of Judah; and the Colonization Society, to the injured and degraded sons of Africa. Thus our *National Societies*, could the great object for which they were formed be accomplished, would train up every inhabitant of our beloved country, for honour, glory and immortality; and disperse abroad the same blessings among other portions of the great family of the globe.

Shall these Societies then languish, or cease their efforts, for the want of support? Shall our children grow up in ignorance—our literary institutions become nurseries of infidelity—our civil liberties be taken from us—our religious privileges buried in forgetfulness—and our name blotted from the records of nations? Christians—patriots—Americans—I put the question to you, Will you aid these benevolent Societies, or resign all you hold dear? Will you behold this happy union sundered; or rally around the standard of virtue—our National Societies? Then devote your prayers, your influence and your wealth to their support. It is, at least, hoped that every Minister, of every denomination, in our country, will be made a life member of these several National Societies, by his own subscription, or by the liberality of his church and congregation.—*Bost. Rec.*

CIVIL INFLUENCE OF CHRISTIANS.

We have often alluded to the happy consequences which would result from the influence of the friends of religion and good morals, if it was exerted in their civil capacity: if, in addition to the direction they strive to give to public opinion, they would apply the power connected with their right of voting for rulers, to prevent many existing evils. Yet, either because they do not see how much might, by this measure, be accomplished—or are unwilling to make some sacrifices of ease and feeling—or suppose it improper to exert such influence—they not unfrequently aid in raising to office, men who will countenance immorality—or by neglecting to exercise the rights of a freeman, acquiesce in their appointment. Cases are not wanting, in which Christians and other friends of good morals, lament the existence of evils—nay even pray fervently for their removal, when the remedy lies, neglected, in their own hands. To use it, might indeed cost them some inconvenience—might possibly interfere with their pecuniary interests, or their worldly plans—might raise the cry of "Religion and Politics," for men may always be found, quick to discover that religion is in danger whenever its principles are applied to regulate the morals of society—but if, when they hold the remedy, they will not use it, on account of these inconveniences, their lamentations and prayers cannot be thought altogether sincere. Ought Christians to "do all things to the Lord?" Or, whenever they act as citizens of of our free Republic, are they absolved from their allegiance to the king of Heaven? Are they to be Christian members of a family—Christian neighbours—Christian members of a church—while as citizens, members of a nation peculiarly blessed from above, they may act on any principles and in any character they please? Can they, consistently, with one hand help to raise and decorate the temple of vice, while they lift up the other, with petitions that the power of the Gospel may sweep this temple from the earth? Is it not mockery to pray that our rulers may "be just men, ruling in the fear of God," while we do much—if not all in our power—to choose those of a very different character?

The following remarks on this subject, from a writer in the New-York Observer, deserves to be read and reduced to practice.

"It is not by retiring from elections, and leaving our magistrates to be chosen by the keepers of public gardens, (illuminated every Sabbath night to allure the apprentice to pay his entrance money to a scene of dissipation, perhaps from his master's earnings;) and by the keepers of the little taverns and grog-shops (which are open always, to the laceration of more women's hearts, than fifty theatres could ever enliven;) it is not by hiding away in a prayer meeting, that the Christians in this Commonwealth are to answer the high responsibilities which our Christian fathers bought with their blood. It is by union, by decision, by candor, by an accurate investigation of men and measures, and then, having done all, let prayer be made; and afterwards like Sampson, with the gates of Gaza, wherever they advance, they shall carry their liberty with them. The little party contemptuously called Saints, led by Mr. Wilberforce in the British House of Commons, have thus often overruled the measures of a highhanded aristocracy." *Conn. Observer.*

A TIMELY RECOLLECTION.

On a recent occasion, a young man accustomed to attend divine worship, and, from a child, well acquainted with the Holy Scriptures, was solicited to join in an excursion on the Thames on the Sabbath day. Conscience remonstrated; but the love of pleasure, and the temptation of entertaining society, silenced the monitor. The day was agreed upon, the weather was unusually fine, and the party, about twelve in number, assembled on the bank to proceed to Richmond. Among the party was this young man. Just as he was stepping into the boat, the happy remembrance of the word of God spake powerfully, "Remember the Sabbath-day to keep it holy." Conscience instantly added, "How can I do this great wickedness, and sin against God?" He could proceed no farther; he retired from the brink of the Thames, amids the jeers and ridicule of the scornful. But what were his feelings, when the sad tidings came, that, as the party returned from their unhallowed amusement, in the neighbourhood of Putney, the boat run foul of a barge laden with coal; the party, half intoxicated, saw, but could not clear, the impending danger. The screams of the females were heard on the shore; but, alas! to no effect. Seven of the number sunk to rise no more.

SOCINIANISM.

The publisher of a Socinian Universalist paper in Milledgeville proposes to print a Book, in which it is proved from Scripture, that there is "No Devil—no Hell—no angry God!" Those who are weak enough to believe the plain declaration of the Bible, that *God is angry with the wicked every day*, will be astonished to hear from Milledgeville, that *Sin* no longer taints the moral atmosphere of this world! Man has ceased to do evil! There is no avenging God! Well indeed may the publisher of such news declare that "it is highly interesting to every *living* man and woman" But why not take the last step in this march of "Reason," and say at once, *there is no God!!* The existence of Jehovah is not more clearly taught in the Bible than is the future punishment of the impenitent and unbelieving. We are told that "in this work is concentrated the wisdom of ages, of nations and of languages, the truth of Scripture and the words of God." The *antiquity* of some of its doctrines will not be disputed, for they were preached in the garden of Eden. See Genesis iii. 4.—*Georgia Reporter.*

ALBANY, July 21.

Canal.—Fifty thousand, seven hundred and thirty four dollars were received for toll, by the Collector at this city, from the seventeenth day of April (when the water was let in the junction canal) till the seventeenth of July.—The number of boats that departed from here during that period, is three thousand and nineteen.—*Argus.*

TRAVELLING.—The steam boat Constitution arrived in Baltimore last week with passengers from Philadelphia, in less than twelve hours, including stoppages. The whole distance is about 110 miles by water and 16 by land. This boat travels at the rate of twelve miles per hour, and with great apparent safety and much ease. She works with, perhaps, as little noise, or jar, as it is possible that a steam boat should.

A few years ago, the stage fare from Washington city, (says the National Journal,) to New York was twenty-five dollars. The stage and steam boat fare, at this day, is only nine dollars; and from New-York to Buffalo, about four hundred and fifty miles, the fare is only twelve dollars, making the whole charge from this city to Buffalo, a distance exceeding seven hundred miles, only twenty-one dollars. *N. Y. Reg.*

POETRY.

From the N. Y Rel. Chron.

THE JUBILEE.—AN ODE.

Strike your harps, ye sons of Freedom,
Sweep, responsive sweep the string,
Swell to Him the pealing anthem,
Who, while blessing, bids you sing.
By Him guided—Him protected,
Glory's wreaths our fathers won.
Be His praise by us perfected,
Sing the honours of His throne.

To His altar, bring your offering,
Mercy's fruits—by Him required—
Hands, the tear-drop gently wiping,
Hearts, with love, pure, fervent, fir'd.
Freemen! speak the word all-powerful,
Bid the long oppressed—*go free*—
Thus we'll prove, we're not ungrateful,
On this glorious Jubilee.

Then our fathers' God shall bless us—
Be our glory—us defend—
Hear our pray'r—in all our borders,
Smiling Plenty's reign extend.
O! forbid that we should ever,
Joining discord's faithless train,
Leaving wisdom, madly sever
Peace and friendship's golden chain.

Here may patriot, sage, illustrious,
Robed in light their virtues give,
Bear the sword and scales of Justice,—
Here let freedom ever live.
Long as Time his way is winging—
Pointing where each hero fell,
May our lisping infants, smiling,
All their country's story tell.

Then shall nations, hither hastening,
By our brightening glory led,
Learn her worth, whose sun, just rising,
Rays so bright, so lovely shed.
See! with fire from off our altars,
Kindled clouds of incense rise—
Hark—from earth's remotest kingdoms,
Freedom's triumphs—Freedom's praise.

Glorious era! Haste its coming—
THOU—enthron'd 'midst brightest light,
Mercies' Father—ever giving—
Haste—O haste the enrapt'ring sight,
When by THEE inspired, all nations
In THY PEACE—THY FREEDOM, free,
Shall with heart and voice united,
Keep a solemn JUBILEE.

SENTENCE OF JOHN ROGERS THE MARTYR.

In the name of God, Amen. We Stephen, by the permission of God, bishop of Winchester, &c. do find that thou hast taught, holden, and affirmed, and obstinately defended divers errors, heresies, and damnable opinions, contrary to the doctrine and determination of the holy church; as namely these; "That the Catholic church of Rome is the church of Antichrist: *Item*, that in the sacrament of the altar there is not, substantially nor really, the natural body and blood of Christ." We do therefore judge thee and condemn thee, *John Rogers*, otherwise called *Matthews*, (thy demerits and faults being aggravated through thy damnable obstinacy,) as guilty of most detestable heresies; and as an obstinate impenitent sinner, refusing to return to the lap and unity of the HOLY MOTHER CHURCH, and that thou hast been and art by law excommunicated; and do pronounce and declare thee to be an excommunicated person. Also we pronounce and declare thee, being an heretic, to be cast out from the church, and left to the judgment of the secular power, by this our sentence definitive, which we here lay upon and against thee, with sorrow of heart."

Mr. Rogers being sentenced to be burned, and remanded back to prison was on Monday morning, the fourth day of February, 1555, awakened out of a very sound sleep, with great difficulty by the keeper's wife, who suddenly warned him to make haste and prepare himself for the fire. "If it be so, said he, I need not tie my points."—He was then had down to bishop Bonner, who degraded him; of whom, (he said,) he had one favour to ask. Bonner asked what that should be: "Nothing," answered Mr. Rogers, "but that I may speak a few words to my wife before my burning." This request not being granted, he added, "You declare your charity what it is." The time being come, he was brought out of Newgate, and delivered up to the sheriffs of London, to be taken to Smithfield; one of whom said, "Mr. Rogers, will you revoke your abominable doctrine, and your evil opinion of the sacrament of the altar?" Mr. Rogers answered, "That which I have preached, I will seal with my blood." "Then," said the sheriff, "thou art an heretic." "That shall be known," replied Mr. Rogers, "at the day of judgment." "Well," said the sheriff, "I will never pray for thee." "But I will pray for you," said Mr. Rogers; and so they proceeded towards Smithfield; Mr Rogers saying the 51st Psalm, and the people exceedingly rejoicing and giving thanks to God for his constancy. His wife, and ten children by her side, with one at her breast, met him by the way, being the only opportunity they had ever of seeing one another any more in the flesh; but neither did this very affecting scene seem in the least to shake his confidence, so graciously was he supported in the trying hour, by HIM who hath promised. *I will never, never leave thee; never, never forsake thee.* When he came to the stake, he showed great constancy and patience; but not being suffered to speak many words, he briefly exhorted the people steadily to remain in that faith and true doctrine, which he had before taught them, and for the confirmation of which he was not only content patiently to suffer all such bitterness and cruelty as had been already shown him, but also, most gladly to resign up his life and to give up his flesh to the consuming fire, for a testimony of the same. They then again brought him a pardon, upon condition that he would recant; but he, with the magnanimity of a true martyr, refused it; not preferring life upon such terms, to the cruel death of burning which he suffered with the greatest patience and fortitude; washing as it were his hands in the flames, and ejaculating with his last breath: "Lord, receive my spirit."

POWER OF CONSCIENCE.

The keeper of a turnpike gate, in Washington county, N. Y. had a number of Bibles lodged in his care for distribution. Being at mill, and seeing a poor woman coming to mill with a peck of grain on her back, he kindly asked her if her house was furnished with a Bible? She resenting the question, replied, "Do you think we would be without a Bible in the house?" He apologized, and said, "he did not know but it might be thus; and he had in his care Bibles to present to those who had not found it convenient to accommodate themselves with this blessed book." She retired home, but was tortured in conscience with her own falsehood and proud folly in treating the kind tender as she had done. The fact was, they had no Bible in their house. Her husband was a miserable sot, and had drank away all their earning; so that the family were miserable. The woman the next day went to the man, confessed her sin, and told him the truth of their miserable situation. He gladly gave her a Bible; and she as gladly received it, and conveyed it to her family. Her husband read it, was converted, and became a sober man; and salvation came to their house.

EXTRACT.

Watch against the pride of your own reason, and a vain conceit of your own intellectual powers, with the neglect of divine aid and blessing. Presume not upon great attainments in knowledge by your own self sufficiency: those who trust to their own understandings entirely, are pronounced fools in the word of God, and it is the wisest of men gives them this character, "he that trusteth in his own heart is a fool." Prov. xxviii. 26. And the same divine writer advises us to "trust in the Lord with all our heart, and not to lean to our understandings nor to be wise in our own eyes." chap. iii 5. 7.

ANOTHER—& YET ANOTHER!

Lawrenceville (Ind) July 22

In our last, we gave a report concerning recent tragical events at Frankfort, Ky. It now becomes our duty to record a transaction, which, in point of madness and desperation forms a parallell with those above alluded to. These are the circumstances as related to us: Daniel Fuller, of Georgetown, in this county, understanding that a story prejudicial to his moral character, had got in circulation, went to the house of ——— Golden, (his father-in-law,) with a paper, written in the form of a libel, and insisted on two girls, (Miss Goldens) to sign it; charging them with circulating the report. David Golden, their brother, a youth of 18 or 19, deeming Fuller's conduct improper, told him (F.) that the girls should not sign the paper. Fuller then observed he would prosecute the girls for slander, and started for home. Golden took his gun and followed him. On coming up with Fuller, he inquired if he really intended to prosecute the girls. He said he did. Golden then observed, "I will stop you," and immediately presented his gun, which missed fire. He then tried the gun a second time, when it went off and wounded F. in the side. Fuller picked up a club and threw at G. and then went for his house, where he arrived before he fell. Golden turned and went a short distance to a fence, reloaded his gun, and, with the assistance of the ramrod, shot himself in the breast.—Surgical aid was procured as soon as possible, but in vain—Death, with iron grasp, was fast drawing them to the embrace of the grave: Both expired on the 15th, in the morning, about the same time. Fuller, at his own request, was interred by the side of A. Fuller, who was executed at this place some time since. Fuller had a family, who are thus hastily bereft of a husband, father, brother and uncle.

Palladium.

If you mean to ruin your soul, be a drunkard, that you may be excluded from Heaven.

If you would always be under strong suspicion, be a drunkard, for little as you think it, all agree that those who steal from themselves and families will rob others.

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From Professors of Princeton Theological Seminary.

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A ALEXANDER.
SAMUEL MILLER.

Princeton, May 1 1826.

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